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THE
LILY GATHERED
BY THE
HAND OF LOVE.
BEING THE
SUBSTANCE OF A SERMON,
DELIVERED TO THE
BAPTIZED CHURCH OF CHRIST;
Meeting at Redcross Street, No. 16.

OCCASIONED
By the Removal of a Subject of Grace, from
this MILITANT STATE, to the CHURCH
TRIUMPHANT. *Clarke 1872 A. J. K.*

Blessed are those who are Redeem'd with Blood :
Whose lives are hid with Christ their Saviour God.
Secure in him, who bore their guilt and Sin,
And shed his Blood ! to wash and make them clean.

THE SECOND EDITION.
To be had at Redcross Street, No. 16.

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MDCCLXXXIX.



DEDICATION.

BELOVED IN CHRIST.

THE following Sermon was delivered to a Church of Christ, many years past ; and printed as it was preached, according as it was taken down in Short-Hand, without Correction. The proceeding Sermon having been some years out of Print, several Friends have desired a Second EDITION. I have, therefore, affectionately

affectionately complied with their request. There are several inaccuracies in this short Discourse, but I was not willing to transpose any Sentences, but let it appear in its primitive imperfect Dress, as it was delivered extempore.

I am,

Christian Reader,

In the Gospel of Christ,

Thy Servant,

W. A. CLARKE.

THE
LILY GATHERED, &c.

MATT. CHAP. V. VER. VI.

“ BLESSED ARE THEY WHICH DO HUNGER
AND THIRST AFTER RICHTEOUSNESS; FOR
THEY SHALL BE FILLED.”

THE whole life of our Lord and
Saviour Jesus Christ, was one
continued scene of doing good;
hence, as one said, no moment lin-
gered unemployed or unimproved
below. Wist ye not that I must be

about my Father's business (a) ? truly was applicable to the whole oeconomy of the Lord Christ ; he came from the bosom of the Father, not to do his own will, but the will of him that sent him, and the work which the Father assigned him to do, that he performed, not with regret, not with a reluctance of mind, but he performed all the work which was assigned him to do, with pleasure, and with delight ; Hence we find that the deportment and the work of the Redeemer agreed with that glorious and precious prediction of the royal Psalmist ; namely, " Lo, I come : in the volume of

(a) Luke ii. 49.

the Book it is written of me: I delight to do thy will, O my God: yea, thy law is within my heart (b)." The infinite justice of God required a pleasurable and a perfect obedience: and could not possibly in its nature dispense with any thing inadequate to its requirements; and therefore, we find that the body which was prepared for the Lord Jesus, the whole frame of his nature, and his holy, his immaculate Soul, acquiesced in all the divine engagements; acquiesced in every divine prediction; and accomplished that work, by his active and passive righteousness, which

(b) Psalm xl. 7, 8.

the Father delighted in, and which all the saints of God will glory in, to an endless eternity. Christ could say unto his Father, "I have finished the work which thou gavest me to do (c)." And well is it for all those who are called by the discriminating grace and favour of God, out of their native blindness, to see themselves interested in that glorious and spotless Righteousness, which justifies from all things (d); who are brought to see themselves interested in the atoning blood; and brought to experience an application of the promises of the Lord to their souls, by the power

(c) John xvii. 4. (d) Acts xiii. 39.

of the divine Spirit of God; those and those only will be happy in life; those only will be happy in death; those only will be blessed and happy in eternity. Respecting the words which I have now read, I have no doubt but the greatest part of you in the presence of the all-wise and omniscient God, are in some sense acquainted with, as they are a part of that glorious and incomparable sermon, which the Lord Jesus Christ preached unto his disciples that came to him: Every sentence truly may be said to be of the most invaluable nature, pregnant with consolation, rich and big with cordial comfort unto the people of God; especially when brought to feel

themselves under the benign influences of God the Spirit; and when they are enabled to say, Such a promise, such a blessing belongeth unto me; here I may presume to aver, that no one can know the reality of any one Gospel promise, unless it be applied in a sovereign way. My reading of the sacred promises; my meditating upon the promises; deliberating upon them and weighing the weighty expressions in them; this can by no means give a soul satisfaction that is longing for enjoyment*: Only a promise brought near, a promise

* Not but that it is the indispensable duty of every God fearing soul, to meditate on the promises, and to pray over them; but none can apply but God the Spirit.

fully applied by the Spirit of truth, that only can give a soul solid peace, and make such a soul a witness for Jesus, a witness of the sovereignty of the Spirit of the Lord, in his free grace applications unto the souls of them that are born in Zion. " Blessed are they which do hunger and thirst: For they shall be filled."

In opening the words, we may consider the following particulars.

First, Negatively, the Righteousness here spoken of is not a Legal Righteousness, such as the Jewish Rabbies and their adherents went about in order to establish, which evidently demonstrates their ignorance

rance of God's Righteousness^(c); the Righteousness of the Father's devising, of the Son's working out, and of the Spirit's applying.

Secondly, We may observe that to hunger and thirst after Righteousness, supposes a conviction of the want of Righteousness. And,

Thirdly, Such Souls may truly be said to be blessed who feel their wants: these will experience, in the Lord's own time, the verity of the promise, "They shall be filled," that is, they shall be led to see themselves interested in the Righteousness of Christ, and, in consequence

(c) Rom. x. 4.

of being led to see themselves interested in the righteousness that justifies from all things, they shall be satisfied.

And we may observe, in the Fourth place, What are the effects which a reception of such Righteousness, produces in the lives and conduct of them that are called by sovereign grace, and led to see themselves interested in the Redeemer's love. First then, we may observe, negatively, that these words do not imply a Legal Righteousness; for that righteousness which the proud Pharisees sought after, was not such a Righteousness which God, as a holy, as a divine Being, can take pleasure in: for
the

the infinitely great, the wise, and holy God, cannot take pleasure or delight in any thing that is imperfect, in any thing that is sinful or impure, Hence we find, the great Apostle of the Gentiles, after he had experienced the work of Regeneration, Conviction, and Conversion unto God, by a revelation of Christ Jesus in his heart ; with all the becoming freedom of a gracious soul, he tells us by a specimen of his own experience, how it was with him in his Pharisaical blindness: says he, “ I was alive without the Law (*f*) ;” that is, he was alive in vain imagination, alive in vain conceit ; but says he, when the

(*f*) Rom. vii. 9.

command-

commandment came, sin revived and I died: and that Law, which he took to be unto life, the commandment, he thought to enter into heaven by; he found it to be the ministration of condemnation, the ministration of death: and therefore, while in that situation, he was something like deluded Uriah, who carried the credentials of his own death with him, into the field of Battle (g). That man or woman who goes about striving to establish or work out a righteousness of their own, will be repelled by what stands in the word of God against them, "thou art weighed in the balance, and art found want-

(g) 2 Sam. xi. 14, 15.

ing(*h*):" The Apostle of the Gentiles, expressing his own feelings, in another weighty and important place, prayed to the God of his salvation, "that he might be found not in his own righteousness which was of the Law; but in that righteousness which is by the faith of Jesus Christ (*i*):" For it very evidently appears, that, from a conviction wrought by the Spirit of God in his own soul, he saw "that the commandment of the Lord was exceeding broad;" and he saw that infinite Justice, infinite Purity, must have an infinite satisfaction; hence, it may be averred, and that with the greatest consistency and

(*h*) Dan. v. 27.

(*i*) Phil. iii. 9.

justice;

justice; that the righteousness of the angelic host, all joined together would not be a sufficient rayment for a poor sinner to enter into the Kingdom and Presence of God, The transgressions of God's elect were against an infinite and glorious King, an infinite and divine Being and as the transgression was against an infinite Being, a divine Law-giver, a righteousness, an obedience commensurate to his own nature, agreeable and compatible to the law, which is the true transcript of his mind; with such a righteousness, and nothing short of this, could he dispense with, nor could he justify any which came short of his Law requirements. But we may observe, in the second place,

place, That to hunger and thirst after righteousness, supposes, a sensibility of the insufficiency of our own, and likewise a conviction, that there is a righteousness wrought out, which doth justify all them that are helped to believe in the Lord Jesus Christ, with their heart's unto salvation; now the soul that is led to hunger and thirst, is led to see and feel that all his own righteousnesses are no better than filthy rags (*j*). He looks upon all his own doings with contempt, and with disdain he loathes himself in the sight of God; and abhors himself in dust and ashes; and sees that his very raiment,

(*j*) Isaiah lxiv. 6.

namely,

namely, his own doings, are no better than a spider's web ; and views that as fitly set forth by that figurative representation of " Joshua standing before the Lord in vile raiment (*k*) ; though I allow that passage respecting Joshua is to be considered in two ways : First, as it alludes to the Lord Christ ; and secondly, as it alludes to his own people. To hunger and thirst, therefore, does imply, that the soul feels itself in a necessitated situation, feels its poverty, feels its maladies, feels its nakedness, and is sensible such is his situation by Nature, as it is expressed of one of the churches of Asia, namely, a conviction of being

(*k*) Zech. iii. 3.

" poor,

“poor, and wretched, and miserable, and blind, and naked (*l*);” the soul being brought to feel its self to that condition and situation as described in that figurative way, by the Prophet Ezekiel; by the image of a wretched infant, “one cast out into the open field, to the loathing of its person, in its blood and its uncleanness (*m*,)” it feels its self as incapable of spiritual motion it finds itself as incapable of working out a righteousness of its own which God can smile upon and approve, as he is incapable of raising the dust to life, or plucking the sun from its meridian glory; he is as incapable of performing spiritual

(*l*) Rev. iii 14. . . . (*m*) Ezek. xvi. 5. 6.

actions,

actions, as he is incapable of causing such revolutions in Nature. Now, it is certain, none was ever convicted of the necessity of a better righteousness than his own, no one was ever brought to see the depravity of his nature, and the sufficiency of Christ's righteousness, unless wrought upon by the unfrustrable operation of the grace of God. Hence it is said in poetic style :

To feel our wants, is half the cure ;
To know ourselves, is half the way to heaven.

The soul that is brought to feel these hungrings and thirstings, is in truth a disciple of the blessed Jesus, a scholar in the school of Christ, one whose desires are hea-

ven-ward, God-ward, and Christ-ward; the soul that is brought thus to hunger and thirst after righteousness, is not led to thirst after righteousness*, he is sensible that the Arminian web will not do for him to stand in before a heart searching and a reins-trying God, therefore the righteousness he thirsts after, is a righteousness wrought by the Son of God; a labour wrought out by the life and finished by the death of Christ, his active and passive obedience: which are joined together like the blood and water: this the

* Every subject of grace have a righteous principle implanted in them, in the work of regeneration; but that righteous principle is not the justifying righteousness of God's elect.

child

child of God wants to know, as his covering garment in the sight of a holy God; "blessed are they which do hunger and thirst after righteousness, for they shall be filled: " Now this hunger and thirst discovers a person to be spiritual; a man may find an insatiate thirst after the things of this life, a man may hunger and thirst for riches, may hunger and thirst for honours, he may hunger and thirst for the beggarly elements of this world, he may be the most indefatigable, the most assiduous creature living, he may study, he may rise up early and sit up late, and make use of every moment to obtain what he thirsts after, and is hungring for, and when has grasped his desire, he has

B 3 embraced

embraced vanity, which as a silent voice, Happiness cannot be ministered by me; but in the spiritual that feel the hunger and thirst we speak of, this hunger and thirst may be considered as a manifest evidence of a soul being born of God, a soul being the subject of the divine favours a soul being brought out from amongst the ungodly, and of a soul having become a pilgrim, a follower of the divine Redeemer; and I may add, that every soul that feels what it is to hunger and thirst after righteousness, shall assuredly come to the enjoyment of eternal blessedness and glory, as sure as the ascended Saviour now appears in the presence of the Father in behalf of all his dear people. For these hungrings

grings and thirstings never were created in any but elect souls; vessels of honour, whom the Lord predestinated to the adoption of children (*n*), before the foundation of the world; therefore it evidently appears, that in the grand platform when all the divine determinations were fixed by a decretive resolve, the very time was fixed when the Holy Spirit should quicken the elect; the time was fixed when hungrings and thirstings should be created in their breast: hence we read of the times of refreshing from the presence of the Lord (*o*); we read of a time and season, respecting the blessings of nature, providence and grace; and we

(*n*) Eph. i. 5.

(*o*) Acts iii. 19.

read of Christ Jesus appearing in the fullness of time, and he was delivered by the determined counsel of God at the appointed time; it was not in the power of Pilate to crucify the Lord Jesus; it was not in the power of the Jews to stone him; why? because the solemn predestinated period was not come; so that respecting these hungerings and thirstings, these divine tokens which the Lord had given, these tokens are for good; and if he had meant to have destroyed them, he would not have shewn them such things (*p*): Flesh and blood never created divine breathings after the righteousness of Christ; flesh and blood never creat-

(*p*) Judges xiii. 22.

ed hungrings and thirstings after righteousness: Therefore, the soul hungers for this righteousness, to feel it imputed put on, and it hungers to feed on Christ the slaughtered Lamb, who died once without the gates of Jerusalem for the sins of his people (*q*). But I would observe, thirdly, that such souls that hunger and thirst after righteousness, they are blessed: hence it is they shall be filled, that is, they shall be satisfied. It is said in the Psalms, as the voice of an individual, and it may be considered as the voice of all God's people at times: "When I awake after thy likeness, I

(*q*) Heb. ix. 28.

shall

shall be satisfied (r)." Now respecting the Lord's people, as these are under the blessing of the Lord; seeing they are blessed, none can revoke the blessing which God has bestowed upon them; none can disinherit the hungry and thirsting souls; none can undo what the Spirit of God hath effectually wrought in their breasts: Now they shall be satisfied: you see it is an absolute promise, I don't find that it clogged with any condition. They shall be filled, and they only shall be filled and satisfied, with this righteousness, which justifies from all things; from which a soul cannot be jus-

(r) Psalm xvii. 15.

(s) Acts xiii. 39.

tified

tified by the law of Moses (s); neither by the ceremonial law; neither by Mount Sinai's fiery law: For Christ, unto hungry and thirsty souls, is the end of the law for righteousness; the end of the ceremonial, and the end of Mount Sinai's law, for justifying righteousness*. Happy, yea blessed, are they that hunger and thirst after righteousness. But, Sirs, we must observe, that this righteousness which justifies, is upon all the elect of God, even in their natural state; considered in a decre-

(s) Acts xiii. 29.

* Not but that all the subjects of grace, delight in the law of God, according to the inner man.

tive

tive way and manner. I don't view God's people, that they were chosen, as exempt from the righteousness which was to be wrought out; they were viewed and chosen, as pure and holy: But then their being chosen, as pure and holy, was as standing in the Lord Jesus, and through the divine and spotless raiment, the virtue and efficacy of the blood of Christ: the intrinsic value of the blood of atonement, was viewed by the eternal Father! By the Almighty Son! By the eternal Spirit! And, Sirs, the very end was fixed in the glorious settlement, and all the intervening things, that should take place in a providential way; all that should take place on the
theatre

theatre of this world, respecting
 his own elect, all were considered;
 and, by a sovereign decree, were to
 harmonize together, to bring all
 the army of elect souls home to
 the heavenly gardener, to the
 glorious ocean of bliss and hap-
 piness. But, in the last place, I
 am to consider the effects of this
 righteousness, which is upon all
 them who are called by the grace
 of God, who are brought to re-
 nounce their own righteousness, and
 to depend upon this righteousness
 and no other. The Lord in his
 own time makes this manifest; he
 makes manifest his own righte-
 ousness, which he ment to present
 them in, in eternal bliss and glory,
 by a free discovery of his love;
 and,

and, by a discovery of the suitableness of this righteousness, he, by a divine power, puts it on the soul, and then pronounces it comely (*t*) in his sight; as it was said of Joshua, when the Lord caused his iniquities to pass away, cloathed him with change of raiment, and set a fair mitre upon his head; then he pronounced him, and his fellows, men wondered at (*v*). This righteousness it is emphatically spoken of, in Isaiah xxxii. and the 17th verse; "Then judgment shall dwell in the wilderness, and righteousness shall remain in the fruitful field."

(*t*) Ezek. xvi. 14.

(*v*) Zech. iii. 5, 8.

By this fruitful field, we are to understand the Church Militant, which is a field, truly fruitful, as under the blessing of an Almighty Lover: And the work of righteousness, namely, of Christ's righteousness, shall be peace, and the effect of righteousness, quietness, and assurance for ever. " And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places (u)." Now it evidently appears, that those, who are brought to know that, this glorious garment of their elder brother is put upon them; is a manifestative evidence

(v) Isaiah xxxii. 17, 18.

to their souls, that they stand complete in the Lord Jesus Christ; this fills THEM, fires their souls, with zeal and love, and the divine Redeemer, for the Lord Christ: And likewise, works up in their breast, an indignation to every evil; they experience peace, thro' the atoning blood of Jesus; for being justified by faith, they are brought to have peace with God, through the Lord Jesus Christ. They experience joy in the Holy Ghost, for the glorious Gospel realites, when they are brought home with the energy and power of God, the divine Spirit; the soul cannot prevent that taking place in a sovereign way, which the Lord has designed for

for his people : And therefore, they are brought to feel that joy which is unspeakable, and full of glory ; their souls likewise, are brought to a submission to the will of God ; they are brought to a submission to his wise providence ; they are brought to a submission into his whole will ; for the grace and Spirit of the Lord, which worked powerfully at his own times and in his own decreative seasons, upon the souls of his own children ; however complicated, however gloomy or contrasted Providence may be ; yet the grace and spirit of God brings them to a divine submission ; brings them to a submission to the Divine Will, even as a tried Job was

C brought

brought to say, after all those bereaving Providences; “ The Lord gave, and the Lord hath taketh away; blessed be the name of the Lord (*w*).” Or as King Hezekiah was helped to say, when it was told him, after he had entertained the messengers of the king of Babylon, and shewn them his house and precious things; and being lifted up with pride, the Lord told him what should take place respecting his children; that they, with all the precious things he had shewn to the messengers, should be carried captive into Babylon: But the man of God

(*w*) Job i. 21.

calmly

calmly said, "Good is the word of the Lord (y)." Sovereign grace and divine love, which they are made partakers of, that hunger and thirst after righteousness, will bring them to this divine submission. But it may be asked, Is this always the case? No. There is not an individual subject of grace, but finds himself in different frames; he may find himself rebellious : strange vicissitude ! but so it is. God's people often find that, when they would do good, evil is present with them ; and that the evil they would not, that they do ; while they have

(y) Isaiah 39.

cause to say, Blessed be the hand that redeemed me; and the blood that has atoned for my sins; Blessed be the Lord, that has covered me with the mantle of his righteousness; and I see myself blessed and secured, in the bosom of an unchangeable lover. Yet I have reason to cry! O wretched man that I am (z)! I have reason to cry out, of my vileness, of my ingratitude.

But again, they that hunger and thirst after Righteousness, they find that the Spirit of grace produces, and raises an hatred to every evil,

(z) Rom. vii. 24.

an hatred to all sin, and they loath themselves on account of sin. But again, the grace favours of the Lord lead those that are the subjects of divine love, to love and to regard the people of God; we know said one that knew his own heart, and knew his Christ, that we are passed from death unto life; because we love the Brethren, i. e. that is, a gospel evidence of a soul being the subject of grace; they love the ways of God, they love his word, they love his ordinances, they love every gospel truth; they have a zeal for all the glory of his word, a zeal for the glory of his sanctuary. Blessed therefore, are they which do hunger and thirst after
 Righte-

Righteousness; for they shall be filled.

You see here Brethren, that those who are the subjects of divine favour, they are here distinguished, they are people that hunger and thirst after Righteousness; that is them that are manifested to be the subjects of divine favour, for all the elect of God are not; there may be ten thousand, and ten thousand times ten thousand, upon the face of the earth uncalled, for what we can tell, but they are all in their nature state precious in the sight of God, and he will call them in time, to know the reality of what is contained in this precious portion. Blessed are they
which

which do hunger and thirst after Righteousness: For they shall be filled.

But it is time now for me to make some few remarks, according as I proposed, respecting the removal of a YOUTH, who attended frequently the ministration of the word in this place; these words, which I have now been attending to, were made sweet and precious to the soul of the deceased, for he expressed to his parents, and that with a degree of delight and pleasure, that these words belonged to him, he was helped to claim them as his own. Blessed are they which do hunger and thirst after Righteousness: For they shall be filled.

filled. And therefore, by his being helped to say unto his parents, when the sacred portion was read, according to his desire, “ those words belong unto me, they are mine.” It is very evident that he experienced thirstings in his soul; that he experienced hungrings in his breast; and likewise, he saw that he was interested in the blessing in the words; and in his expressions, was helped to speak in the language of faith, to speak in appropriating language, they are mine, they belong unto me: He farther, according unto the account that was related unto me, discovered his great love unto the sacred Scriptures.

I can-

I cannot refrain here from a short digression : O that if it might be, that there was such a hungry and thirsting creating in your breasts, that are young, that God created in the breast of the deceased Youth ; and my heart's desire is, if it is the pleasure of the Lord, that you might be brought to revere, and study the sacred Scriptures, which are able to make wise unto Salvation. In the former part of the days of his youth (he frankly acknowledged to me) that his mind was lifted up with vanity; he was of an aspiring turn of mind, wanted to make some figure in life*. But

* The youth had a bright genius, and was bringing up to the law.

D

when

when it was the pleasure of the Lord to overtake him by a bodily disease, which sickness and time, when he was to be arrested by it, was as surely fixed in the eternal unerring wisdom of God, as the application of free-grace promises to his soul: Therefore the Lord laid his hand upon him, in a sovereign way, and led him to see the vanities of this time state, and how his poor mind had been lifted up in vanity; he was also, led to see the insufficiency of all earthly objects, and that nothing here in time, could give him any solid or substantial happiness; he was likewise led to mourn, that indifference which he had shewn to his parents, who had shewn the
greatest

greatest affection to him. I mention this to shew the genuineness and openness of his soul, in mentioning these things; he also mentioned, that he had felt sore temptations; how he had been buffeted by Satan; one he spoke of which is worthy our notice, when I was in company with him, that he was in distress, in time of his illness, least his conviction was not deep enough: Because he had not felt that horror that some speak of. Yet notwithstanding this, it was evident from his own testimony, that he was led to see his own depravity, wretchedness, and vile-ness; it appears from his testimony, that he was allured and drawn with the cords of love, and

that he was dandled upon the knee. He likewise expressed to me the great love, and affection he had for the people of God; it evidently appeared, that he had a great love for the followers of Christ, and he expressed a great love for this church in particular: he said he had a great desire, and wished to live to come before this church, and tell what God had done for his soul; upon which one of his parents said, Child, you are already a member of them; alluding to his being brought to have a knowledge of Christ. I mention this to shew the love he had to the children of God, &c.

When

When he saw his parents disconsolate, he said to his mother, I am going the way of all flesh; but I have this promise, the Lord has assured me he will be with me; and that supported him under his afflictions, viewing them sent in covenant love.

The night before his dissolution I was with him some time; I asked him how he found himself? He said, I find myself quite happy; he was waiting as Moses did to die at the mouth of the Lord: he was waiting for a happy change, the work was done, the lily was ready to be gathered from the Church Militant; and he had
some

some intimation of the time of his departure, telling his father the time he was to go, and at the time he mentioned the Lord took him to himself. Thus I have told you some of the things I was a witness of; and the rest of the things I have no doubt of their authenticity.

And now my young friends, there are many of you in the presence of God just in the flower or bloom of life; methinks it may be the case of you as it was with him before he was called by the grace of God; your minds may be taken up with vanity and gaiety of apparel; you are spending much time in decorating your bodies, and none
can

can tell, but some of you may this night be laid a breathless corpse, and time with you may be no more! O how rejoiced would I and others be, if it was the pleasure of the Lord that you were brought to think on your latter end, and to consider that you are dying creatures. But how true are the Poets words; if death enters into our habitation, we take no note of time but from its loss. Death may have received his commission to come to me or you to-night, and if you are found in your blood and sins; if you are found in the vanity of your minds; if you are found drunk, with the worst of drunkenness, pride and folly, good would it be for you if
yo

you had never been born: the Lord help you this night to consider these things. And is the lovely youth departed? He who a few months since raised a joyous expectation in the breast of his affectionate parents? has he for ever done with all transitory enjoyments? will the place that knew him know him no more? Yes; his unchanging Lord and Lover has taken him from the evil to come. O happy change! O sweet dismissal from earth, and sin, to a Sabbath that will never break up, and concluding praise will be no more.—

Suffer me to drop a word or
two

two to you, the parents and relations of the deceased; death has entered into your habitation. O that the Lord God may make it a sanctified providence to you, so that you may calmly submit to the affecting stroke of his sovereignty. But my friends while you mourn your loss, you have abundant reason to rejoice, for your Benjamin is not dead, but lives! lives to die no more! lives with Jesus! triumphing in the ocean of boundless love! among the smiling throng of happy souls.

To conclude. O how awful
will it be, if in any of you now
present, should be found in your
E fins

ans and blood in a dying hour.
 O that it may please the Lord to
 lead you to a throne of grace,
 and give you to know, that you are
 interested in these glorious and tru-
 ly precious words; (*viz.*) “Blessed
 are they that hunger and thirst
 after Righteousness: For they shall
 be filled.”

The

*The following were COMPOSED on the
OCCASION.*

I.

THE dearest relations must part,
But then, it is but for a while,
If engrav'd on Emanuel's heart
We surely in glory shall shine.

II.

In garments wash'd white with his blood,
Our beautifi'd souls shall appear,
And drink of the river of God
That river like crystal most clear.

III.

III.

Ah ! who can express the delights
Which the members of Jesus enjoy !
Ambrosial, the day of full light,
With odorous songs they employ.

IV.

No tempest, nor insulting foe,
Can annoy in the regions above ;
But after the Lamb we shall go,
And bask in the ocean of love.

V.

Ah ! who then wou'd covet to stay
In this Sodom ! this dungeon of sin,
Blest angels shall bear me away
To Jesus, my Saviour and King.

VI.

I long, but with calmness wou'd wait,
My dismissal from sin and vile earth,
I long, yet would humbly submit,
For fixed in thy love is my death.

I.

A Blooming youth is call'd away,
By thy divine command.
We now the mournful tribute pay;
Yet bless thy sovereign hand.

II.

While sorrow gives each rising sigh,
Lord let this truth impress,
With solemn power—I too must die,
Sink deep into our breast.

III.

Let this vain world allure no more,
This world is not our home.
O! may we watch this present hour,
For death this hour may come.

IV.

O may our souls to Jesus fly,
Who will his children save,
And make our hope ascend on high,
And triumph o'er the grave.

V. Most

V.

Most mighty Lord thy grace impart,
And heal and cleanse with blood,
This only can prepare my heart,
For death and thine abode.

FINIS.

2 MA 67